RELIGIOUS INTELLIGENCE.

Ministerial Movements--Chat by the Way.

CHURCH AND STATE IN ITALY.

Plagiarism in the Pulpit-Synagogue Worship.

PROGRAMME OF SERVICES.

"A Home and How to Make It Happy" issthe subject that Rev. E. A. Blake will discuss to-day in Thirty-seventh Street Methodist Episcopal-Church. The American Temperance Union, at Haverly's W. T. Sabine, of New York, and D. C. Babcock, of

The Gospel temperance meeting, in Hedding Methodist Episcopal Church, this afternoon, will be addressed by William Mason Evans. The Rev. George H. Goodsell will preach in the morning.

"Bible Views of Singing" will be given by Dr. Simmons this evening to Trinity Baptist Church.

At Association Hall this morning the Rev. S. J.

Knapp will speak on "Spiritual Grafting" and in the 'The Uses of Suffering" before Stanton Street Baptist Church.

"Sharp Shooting at the Lion of Sloth" will be practised this evening, in Spring Street Presbyterian Church, by the Rev. A. H. Moment.

C. F. Allyn will lecture for the Spiritualists, at Republican Hall, this morning and evening.

At All Saints' Protestant Episcopal Church the Rov. W. W. Dunnell will preach at the usual hours

Dr. Armitage will preach, as usual, to-day, in:Fifth Avenue Baptist Church. "Use and Abuse of the World," and "The Final Dissolution," will be discussed to-day in Asbury

Methodist Episcopal Church by the Rev. J. F. Rich Mrs. Nellie Brigham will lecture for the Spiritual ists' meeting in Trenor's Hall this morning and

evening.
"The World's Trinity: The Lust of the Eyes," will be considered this evening by the Rev. Carlos Martyn in Thirty-fourth Street Reformed Church.

At Chickering Hall this afternoon the Rev. Samuel Colcord will talk about "Rescuing Men." Dr. Talmage preaches, as usual, to-day, in the

Brooklyn Tabernacie.

The Rev. J. N. Emery, of Beverly, Mass., will minister to Bleecker Street Universalist Church to-day

Rev. Dr. Herr will occupy the pulpit of the Central Baptist Church this morning and Dr. W. W. Everts, of Jersey City, in the evening.

In Canal Street Presbyterian Church the Rev., Alexander McKelvey will preach this morning and after

Dr. J. D. Wilson will minister this morning and evening to the Central Presbyterian Church. At Cooper Institute this evening Mr. C. W. Sawyer

will conduct a gospel temperance service.

At the Church of the Holy Spirit the Rev. Dr. Osgood will preach this morning and the Rev. E.

Guilbert in the evening.
"Responsibility for Gifts" will be presented this morning by the Rev. J. M. Pullman, D. D., and "The Promised Land" will be brought to the view of the

Church of Our Saviour in the evening.

The Rev. Dr. Shipman will officiate and preach in Christ Church to-day at the usual hours. The Rev. Dr. Deems will minister to the Church

of the Strangers to-day.

Bishop Potter will ordain deacons and adminis ter communion this morning in the Church of the Boly Apostles. The Rev. B. E. Backus will preach

Bishop Clark, of Rhode Island, will preach this

morning and evening in the Church of the Holy Trinity, Dr. S. H. Tyng, Jr., rector.

At Calvary Beptist Church the Rev. R. S. Mac-Arthur will preach this morning and evening.

Dr. Newman will continue his loctures on the "Supremacy of Law" this evening, based on the third commandment, in the Central Methodist

At Duane Methodist Episcopal Church the Rev. J. W. Ackerly will preach morning and evening to-day. ing Mr. Cleaver will review "Colonel Ingersoll's Philosophy of Polygamy and Slavery."

the Rev. George E. Strobridge will preach this morning and evening.

The Rev. W. T. Sabine will minister to-day, a

usual, to the First Reformed Episcopal Church. The Free Baptist Church will have the services the Rev. Alfred Pinney, of Brooklyn, to-day.

The First Baptist Church will enjoy the mi tions of the Rev. W. W. Everts, Jr., of Providence,

sented to the Fourth Presbyterian Church to-day by the Rev. Joseph B. Kerr.

Mesers. Fox and Walsh conduct a tempera

meeting in Franklin Hall, South Brooklyn, this af-

Yorkville, this afternoon, Mr. J. M. Sutherland will relate the experiences of his rescue and conversion.

Messrs. McKenzie, S. T. Williams, Bunting and Rev. G. J. Mingins will conduct services in Grand Union Hall to-day. Mr. Mingins will talk about "Christian Work and Workers" in the evening.
"The Mother of Jesus at the Cross" and "The

Strife of Nature and the Consolations of Faith" will be presented to-day by the Rev. William Lloyd to The Rev. Dr. Bridgman will preach for Madison

Avenue Baptist Church to day at the usual hours. Davis will preach this morning on "The Secret of Peace," and in the evening on "Prayer Greater than

A service illustrative of the Jewish Tabernsele

service will be held this evening in Olivet Chapel, The Rev. Henry Cross will preach to-day, as usual, for the Pilgrim Baptist Church. In the evening he will present "The Kindness of Joseph to His Father

to-day in Dr. Burthard's thought before Murray Hill Presbyterian Church. The Doctor will be in-The Rev. C. C. Goss will preach the "Bible Locations of Our Spiritual Home" this evening in the

Dr. H. W. Knapp will preach this morning and Dr. J. D. Fulton, of Brooklyn, will address the

young people of Sixteenth Street Baptist Church, New York, to-morrow evening on "The Force That

A. Powell will preach morning and evening.

Dr. Ewer will officiate and preach at the regular services to-day in St. Ignatius' Protestant Episcopal

to-day in St. Paul's Methodist Episcopal Church. In St. Luke's Methodist Episcopal Church this morning and evening the Rev. Dr. Crawford will

The Rev. Henry Hunter this morning and the Rev. George H. Pool this evening will occupy the pulpit of the Seventh Presbyterian Church.

"The Spirit of Fear and the Spirit of Power" be contrasted this morning and "A Plain Talk About Christians and Amusementa" will be given this evening by Dr. J. M. King to St. James' Method

ist Episcopal Church, Harlem.

The Rev. A. R. Maconbrey will preach this morning and evening in the Thirteenth Street Presbyterian Church. The thirty-second anniversary of

held in the evening.

the Sunday School Missionary Association will be At Twenty-fourth Street Methodist Epis Church the Rev. B. H. Burch will preach, as usual

"The Christian's Inspiration" will be co this morning by the Rev. R. B. Hull, and "An Un-answered Question" be answered in the evening be-fore the Tabernacle Baptist Church.

The forty-third anniversary of the Youths' Mis sionary Society of Madison Avenue Baptist Church will be held this evening, at which Drs. John Hall

Bishop Huntington will preach the anniversary sermon of the Church Mission to Deaf Mutes this vening in St. Ann's Protestant Episcopal Church The Rev. E. M. Deems will preach in Westminst Presbyterian Church this morning and evening.

"The Atonement for All" will be presented this morning by the Rev. W. F. Hatfield; "Is Religion Imaginary or Real?" will be answered by him in the evening before Washington Square Methodist Epis

The Yorkville Branch of the Young Men's Chris tian Association will hold their ninth anniversar; his afternoon. Addresses will be delivered by Dra

R. L. Dashiell, C. S. Robinson and J. F. Elder. The Rev. Father J. V. McNamara will be installed this evening as Bishop of the Independent Catholic Church, to which he was elected a few weeks ago. The service will be held in Standard Hall, and the Rev. J. A. O'Connor, chancellor and secretary, will

preach the installation sermon.

The Rev. Dr. Howland will officiate in the Church

of the Heavenly Rest to-day, as usual.

The Rev. Dr. E. H. Chapin will minister to the Church of the Divine Paternity this morning and

Dr. A. B. Carter will officiate at the usual hours to-

CHAT BY THE WAY.

No man in the world can do a meaner thing than the man who does it conscientiously. A man who is so fearfully good that he feels it a duty to con; demn everybody who doesn't think just as he does and who glibly quotes Scripture to back up his position is harder to get on with than a man who has a chronic rheumatism and is out of sorts all the time. In St. Louis the other day some of the Baptists united with the Hebrews in a joint service. Th Jow was not hurt by shaking hands with a Christian, and the Christian was not deeply injured by sitting at the side of an honest Jew. It was too good an opportunity, however, to be lost, and Dr. Yeams took the whole of the New Testament and threw it at the heads of the offen lers. While declaring that they had forfeited their right to be called Christian he forgot that love of one's neighbor is the second corner stone of Christianity. This fighting over a word until the thing it means is forgotten, quarrelling over a nutshell until the meat becomes rancid. custom more honored in the breach than in the observance. If the Church has n better work to do than to sit and snarl at every pilgrim who doesn't wear its own colors, no higher mission than to growl when some man passes by taken its aim. The best way in which to make men believe in Christianity is to show that it grows bet ter fruit than any other tree. Sour apples, by what-

ever name called, are still only sour apples.

What is more maddening than to look all over the they have been on your nose all the while and that you have used them to look for them with?

Many a man who has good eyesight can't see hi way clear to do his duty. tune, ends with "Old Hundred," and puts Chopin and Auerbach between the two, and the people

think it is just like a sandwich—two pieces of dry bread on the outside and a slice of good ham in the lyn Rink he gave out an opinion that the masses ought to be preached to. But what he really meant, only that his modesty forbade him saying so, was that

certainly liberally provided for in New York and Brooklyn with half the churches inviting them to empty seats, choice music and superior prescning. they do school studies. An inspector asked a little fellow to name a mild winter, when the smart boy, with the instinct of his class, replied, "The winter of 1875. Our teacher was sick then for six weeks."

he ought to have a large congregation. The masses are

The story told by Dr. Storrs about a little clergy-man, whose bald head was just visible to the confrom the text, "Thou shalt see greater things than these," is more than matched by a waif from Newhimself recently in the same predicament as Dr. "Backsliding, Its Curse and Cure," will be reviewed Storr's friend. Very little of him was to be seen waved about as he read out his text, "It is, I be not

> tractive daughters whose charms occasionally deain their admirers to a late hour, has invented clock of an inventage character. It is on the style of o'clock it strikes loudly, two little doors open and a man with a dressing gown and cap glides out holding in his hand a card inscribed "Good Night." The effect is said to be admirable, and he has no further trouble in getting rid of evening callers. The clock is destined to become a popular article in houses containing marriageable daughters.

For supreme bigotry and unequalled folly commend us to the Baptists of St. Louis, who in their associational capacity the other day disfellowshipped tian people would rejoice in. When Dr. Boyd and his church lost their house of worship last winter the Jewish congregation, with Rabbi Sonneschein at their head, promptly offered the use of their synagogue free of charge, while the Baptists were rebuilding their own house. A few weeks ago a part-ing service was held, in which the Baptist minister this service was not according to the order of the only "gospei Church" that sets itself up as the consor of all other Christian Churches, it has exclude Dr. Boyd and his congregation. Such narrow-mindedness ought to receive a national rebuke, as we loubt not it will receive the censure of the great

head of the Church.

The Presbytery of Brooklyn has got itself in pretty muddle over Dr. Taimage and his heresis or what not. According to the book of discipline the testimony of the several witnesses in the case must be read over to them and be subscribed by them severally to become a legal record. This was not lone in Brooklyn. The proceedings were taken by stenographer and were not fully written out intil after the adjournment of Presbytery. And now it is declared that the Synod of Long Island, which is to meet in a couple of weeks, cannot receive an appeal based upon records not legally made and pre-sented. What's to be done? The fun of the Presbytery will be spoiled unless Measrs. Van Dyke, Crosby & Co. can make a scapegoat of the Tabernacle

Since the departure of Dr. Swing from the Presby terian fold the church people of Chicago have been looking for an ecclosiastical sensation. They are likely to have it at the next meeting of the Rock River Conference of the Methodist Episcopal Church in Chicago on Wednesday. Dr. W. H. Thomas, one of their ablest preachers, is "spotted" for heresy. Last year he was censured for his views on the eternity of punishment, and since the meeting of Conference he has given publicity to what are deer unsound views on the atonement. Instead of toning down to suit his brethren he has been toning up to suit himself, and now threatens to withdraw from the Church unless that censure is removed. He has received a call from a Congregational church in Brooklyn.

An old Scotch lady, who had no relish for modern church music, was expressing her dislike for the when a neighbor said, "Why, that is a very old an them. David sang that anthem to Saul." To this the old lady replied, "Weel, weel, I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him." Charles Lamb, when a little boy, walking with his

sister in a churchyard and reading the epitaphs, said to her:- "Mary, where are all the naughty people buried?" Who has not felt at some time the same inquiry rising up in his mind as he looked

through the cities of the dead? It must be that the good only die, while the wicked live to propagate

An old bachelor was courting a widow, and both had sought the aid of art to give to their fading hair darker shade. "That's going to be an affectionat couple," said a wag. "How so?" asked a friend. "Why, don't you see that they are dyeing for each

"Where are the pure, the noble and the meek?" asks Martin F. Tupper, triumphantly. We don't know where they are in England, but in this country they are running for office.

A country parson preached a series of sermons on practical morality and soon after he had an oppor-tunity to witness their effects. A lad in the village, who heard one of them, coming out of an orchard one day with his pockets bulging out with stolen apples, was met by the parson, who noticed his efforts to conceal the evidences of his guilt. "Have you been stealing apples?" asked the minister. "I have, sir," answered the boy, sheepishly. "And you are trying to hide them from me?" continued the good man. "Yes, sir," said the culprit, brightening up. "You told us last Sunday that we must avoid the ap-

does not end any more peacefully. Now that the great walk is over the tramps propose to divide the spoils with the lawyers. So that after the walking contest we are to be treated to a talking match Glory enough for one generation.

ITALY AND THE ITALIANS

ADOLPHUS TROLLOPE ON THE POLITICAL PROS-PECTS OF THE KINGDOM-CHURCH AND STATE-THE CLERICAL PARTY-THE TEM-PORAL POWER.

In the current number of the British Quarterly Review there is one of those able articles on national questions for which that periodical has latterly beconsideration of the present condition and future prospects of the Italian Kingdom, and is from the kilful pen of Adolphus Trollope. Mr. Trollope's long residence in Italy, extending over several decades, hi intimacy with its people, his close and correct study of its affairs political and religious, as wel as his known fairness and impartiality, invest his views and opinions with more than ordinary importance. Mr. Trollope is one of those who hoped great things from the unification of Italy, who rejoiced over the expulsion of the Bourbons and the Hapsburg-Lorraines from the Italian peninseat of the national government from Turin to nowever, after nine years of experience, hardly jus tifies the expectations which he and so many others like him had formed. He admits that progress has been made, but it has been slow; and while he con cedes that Italy has before her "prospects of almost boundless magnificence" he sees dangers shead which may rob her of her great opportunity.

POLITICAL PARTIES IN ITALY. To many readers the article of Mr. Trollope will be nteresting chiefly because of the clear light which t sheds on political parties in Italy-their charac ter, their aims and tendencies. His knowledge of his aubject is thorough. Of the movement which conrerted a congeries of separate weak and petty States into a mighty kingdom he has a clear co to others. Italy had not, like most other States, to grow up from infancy. On the contrary she sprang, like Pallas, mature and fully de-veloped, from the brain of Jupiter. Such a mode of generation has its advantages. but it has also its disadvantages. These latter are more prominently and conspicuously revealed in politics than in any other testure of the national life. Revolution, rebellion, secret association, conspiracy—these were the fostering nurses which stood around the cradie of the infant nation; and the revolutionists, the robels, the conspirators were patriots: For the sake of the cause which they had at heart they risked life and property, and many of them sacrificed both. It was not unnatural for them to look for their reward. The burden and heat of the day had been theirs, why not also the succeeding rest? Unhappily, however, for them, at least, they were not the kind of man needed when the work had been so far advanced, Good enough for the kind of work which had to be done when the vessel was yet unlaunched, they were unequal to the duties which had to be performed when she was fairly afloat. Able governors, skilful administrators were needed; and these are but rarely made of the same stuff as conspirators, rebels and revolutionists. Since the commencement of this new state of things, and during the last nine years, there have been in Italy two great political parties—the moderates have ruled. Looking outside the arens of actual politics there is to be found a third party—a party which has been singularly inactive, and inactive on principle for the last nine years, but which has nevertheless grown strong, and is becoming more and more a prominent and important feature of the national life of Italy. There are the Tuccans, who regret the easy sway of the Grand Dukes, the Nespolitans, who regret the Bourbons, and that large body of people condined to no section, but seattered all over Italy, who cannot but it has also its disadvantages. These latter are

Sourbons, and that large body of people confined to no acction, but scattered all over Islay, who cannot are acction, but scattered all over Islay, who cannot are the provided by the people of his provinces and robbed him of his temporal anthority. All these combined constitute what is called the 'black'' or clerical party, and the mod d'ordre of this party is that given by Plus IK., when he was stripped of his provinces. "Ne cletts, ne clettori." Fallituli to these words, they have, since the establishment of the national government in Rome, refused to take any active part in politics. They would be 'Beither elected nor electors."

Mr. Trollope is at considerable pains to point out the change which has come over the minds of the leaders of the electeal party since the advent to power of the present Pope, Leo XIII. He does so is not consistent with infallibility, and that one party in question is vigorously denied by the clerical journal. It is undeniable, however, that Pope Leo is in favor of a policy which shall bring to an end this long continued inactivity and place the chair of St. Peter more in harmony with the spirit of the ninetcenth century, and that as time advances he is finding himself less and less alone, and therefore more and more able to prosecute a course of conduct which, in his judgment, shall be found to be for the well-being of the Caurch and in his interest of law and order the wild world over. It can easily be understood that his strength is the Sacred College shall be come filed with the men of his own appointment rather than with those who own their places to his predecessor. Mr. Trollopo ventures to summarize the policy which finds favor with the present Pope, and which, sooner or later, will find expression through the action of the clerical party. "The temporal sovereignty of the pope was given to them by Dyine Providence. It was so given to them by Dyine Providence. It was so given to them by the first which finds favor with the present and the factor of the clerical party. "The tem

when it was determined to transfer the seat of government from Florence to Rome.

Regarding the temporal power and the feeling which prevails in Italy concerning the same, we cannot do better than give what Mr. Trollope has to say in his own words:—"No man expects that any whirligg of time will bring Austria back to Milan or Venice. The Lorraine Dukes of Tuscany are as effectually and finally banished from the Pitti as the Stuarts from Windsor. Whatever future may be evolved from the incapacities of Italy's Ireland—the Neapolitan States—the Bourbon will assuredly never again reign in Naples or at Palermo. But, as regards that last step, the crowning of the edifice which gave Italy its capital and snasped the continuity of the oldest sovereignty in Europe, the world is by no means justified in iceling, and in truth does not feel, by any means, the same degree of comfortable security that the work done may not be undone again, and that the addition of the completing last story may not tople the edifice down. It is to be noted, also, that whereas transalpine Europe certainly deemed the more tangible and material difficulties of Italy's struggle with Austria and the crowned heads dependent on her as the most ardious portion of the work of her redemption, she herself has always considered the last final effort which placed her sovereigns on the throne in Rome as the most difficult, the most dangerous and the most doubtful part of her enterprise. Terrible and wayward as the struggle with Austria appeared Italy never fed downhearted about it. She never doubted of ultimate success. She was never cowed or awed by her regards that last enemy, whom she has equally, to all outward appearance, subjected, and whom she is, as she well knows, so far from having, in truth, finally conquered. It is further noteworthy that whereas Europe has pretty well laid aside any fear she may have felt with regard to the danger that might result from Italy's determination to venture on the step of dispossessing the Pope of his States and tem easy at the present day on this score than she was nine years ago."

From the whole tone of Mr. Trollope's article it is evident that he regards the immediate future of Italy with some degree of inquietude, and that in his opinion the advent of the third or clerical party in the arena of politics is to exercise a powerful in-fluence in determining that future for good or for cyil.

PLAGIARISM IN THE PULPIT. THE CASE OF DR. LORIMER, OF CHICAGO, EX-CITING NATIONAL IMTEREST-HOW LITTLE CAN A MINISTER STEAL AND REMAIN BONIST

ENOUGH TO PREACH? To-morrow the Baptist Ministers' Conference of this city and vicinity expect to discuss this important topic, which, in the case of one of the foremost preachers of their denomination, has received marked attention recently. The Rev. Dr. Lorimer, when he left Tremont Temple, in Boston, a few months ago, accepted a call to Chicago. His sermons in the West were as brilliant and attractive as those he preached in the East. Unfortunately for him, however, a Methodist Conference was in session in the Lake City a few Sundays ago, and a number of the "big guns" and a new comer withal. They heard a grand sermon, and next day one of their number in his Conference took a Chicago morning paper in which the Doctor's sermon was published and a copy of a serial called The Fountain, in which the sermons of the Rev. Dr. Joseph Parker, of the "laner Temple," London, are published, and by reading passage after passage showed where the Chicago divine obtained not only his inspiration but his finest paragraphs. Of course, the plagiarism having been proved so plainly and publicly, explanations were in order. This is in sub-stance the explanation that Dr. Lorimer gave to the press and public of Chicago in a card published by him:—

publicly, explanations were in order. Ints is in sustance the explanation that Dr. Lorimer gave to the press and public of Chicago in a card published by him:—

"I confess," he says, "to a great admiration for the London preacher, and to having read him for a few months with more or less regularity, until my mind has become saturated with his style and phrase-cloqy; just as it is with Shakespeare, Ruskin and Carlyle. Occasionally, as nearly every writer does, I make notes of phrase and figures of speech in my commonplace book, and in composition work them over to express my own thought. But, as a rule, I am under no neccesity of maxing any such reference, for my memory is such that pretty nearly everything I read adheres to it, frequently in the words of the author, and unconsciously becomes part of my mental furniture. And consequently I run the risk, when I am treating of kindred topics, of employing similar and at times identical language, without intending in the least to wrong any one. Writers of marked individuality possess ms entirely, photograph themselves on my mind, become part of my own being, so that I have at times, and with utter innoceace, found mysoif clothing my thoughts in their language. Certainly, had I been conscious of wronging any one, I would not have permitted the few scraps to go to press, and I could not have been so stupid as to purposely infringe on the property of a writer so well and familiarly known as Joseph Parker, when concealment would be next to impossible."

The Doctor's friends, East and West, account for his remarkable faculty of carrying long passages in his mind for months by the fact that before he entered the ministry he was an actor and had occasion to remember long passages in plays. But the Cartations Leader and other papers are sceptical on this point. They say the paragraphs from the London Doctor's friends, as and I could not have permitted to understand how they could be reproduced by an "unconscious" memory; and furthermore there are quotations within quotatio

more reasonable suspicion. Those "quotations within quotations" cannot be accounted for on the heavy suspicion. Those "quotations within quotations" cannot be accounted for on the heavy suspicion. Those "quotations within quotations" cannot be accounted for on the heavy suspicion. Those "quotations has paper and the representation of the public mind. But they got far enough to be almost unanimous in sustaining the declaration of one of their number that the man who used another man's thought in the way that Dr. Lorimer used Dr. Parker's is a thief and nothing else. It is to be said, however, that there are men, not a few, who hold that when a man prints his thoughts in book or paper the purchaser of the decument has a tight to use the thoughts contained therein without credit. This was the view held by the quaint and now renerable evangelist Edder Swan, of New London, Conn. Men are constantly using other men's thoughts put into coarsen the purchaser of the decument has a tight to use the thoughts put into coarsen the purchaser of the deciment of the purchaser of the deciment has a tight to use the interest of the purchaser of the deciment based in the quaint and now renerable evangelist Edder Swan, of New London, Conn. Men are constantly using other men's thoughts put into coarsen the purchaser of the thoughts put into books and periodicals should be exceptions to this rule. A copyrighted book is not like a patent sewing machine, because the use of the thought in the book does not infrange its patent so long as the book is not reproduced by another besides the patentee, except by his authority, without infraging his patent. This is the view that many persons, ministers, lecturers, writers and quality in the disclosure a serious caution in this reading age to all who are tempted to covet an admired here's of this subject. Public opinion, however, is on the side of the bookmaker, and until it changes there is not subject to those interested there is certainly in the disclosure a serious call the product of anothe

him had been wont to preach with remarkable power, and which was published in a memorial volume with other of his father's productions.

The Christian at Work does not join in the hue and cry against the Chicago D. D., because, as it says, he has preached so much of his own that is not only good, but as good as the best; he is such a good preacher and carnest worker, and is so alive when many other ministers are spiritually deed, it will not puncture his reverend epidermis with its editorial lance. It admits and does not excuse the fact that the Doctor did season his food with some of his neighbor's sait; English mustard is proverbial for its virtues, and perhaps the Doctor thought some London sait wouldn't be a bad thing; it isn't, and the pinches the Doctor got hold of are pungent and full of flavor. Dr. Lorimer's fault is he is too porous—becemes too easily "saturated," so to speak; and then he has too good a memory and remembers soo much. It, therefore, suggests to the good man to cultivate the power of forgetfulness a little. His sermons would lose none of their power by his doing so, while he will in this way avoid the charge of plagiarism. The Interior, published in the city where Dr. Lorimer resides, has withdrawn a favorable article it had written about him. This, to some extent, is the article which the Interior might have printed, but did not. If the war upon him goes much further the best thing the Doctor could do would be to have himself put on trial before some ecclesiastical tribunal. Then see how quickly the tide will turn in his favor! There is nothing like an ecclesiastical tribunal. trisl to insure one permanent popularity and a big share of public sympathy. It was never known to fail.

METHODIST CHURCH EXTENSION. WEST AND SOUTH, AMONG FREEDMEN AND IM-

When the Methodist Missionary Committee adjourned here last week the bishops and many of the members went to Philadelphia to attend the anniversary of the Church Extension Society, which was held there last Thursday in Greene Street Methodist Episcopal Church. Bishops Wiley, Haven and Peck and Rev. Messrs. Loeber, Barnes, Kelly and McCabe delivered addresses. The report of the Corresponding Secretary and Treasurer, which was presented for ten months, showed the receipts on gencount \$37,280 70. This amount was \$313 50 in excess of the receipts for the twelve months preceding. The collections from conferences alone are in excess of those of the last year by \$2,908 11.
With the loan fund the society has saved hundreds of feeble churches during the last ten years, and has enabled many weak and struggling societies to complete buildings which they had begun. The money, in sums of \$100 to \$500, according to the necessi-ties of each case, is loaned without interest, but ties of each case, is loaned without interest, but made paysole to the society in three or five years, so that it can go out again to aid other churches. With the general fund the society builds an average of nearly two churches a day for every working day throughout the year. With an expenditure of less than \$500,000 the society has already secured 1,200 churches in the South, in which are gathered every Sabbath more than 100,000 Sunday scholars and 300,000 worshippers. And this indicates less than half what the Methodist Church (North) has accomplished in the South since the war.

and 300,000 worshippers. And this indicates less than halt what the Methodist Church (North) has accomplished in the South since the war.

But the West is the great field for Cuurch extension. Within two years more than a million of people have sought and found homes beyond the Mississippi. And this number does not include the heavy influx from Europe nor the exodus of colored people from the South. Everywhere, from the Rio Grande on the south to the Red River of the North, the people are making new homes. Railroads are penetrating the country and towns and villages are springing up along those new thoroughfares, while mining camps are transformed into cities in a single year. And to meet this increasing want the Church at large is asked to contribute a special fund of \$100,000 to plant 400 new churches on the frontier. Three hundred destitute congregations already ga'hered await the reply. The long night of financial ploom is gone and the outlook for the future is encouraging. This work though not the same, goes hand in hand with the work of the Freedmon's Ald Society in the South. That society held its anniversary in Jersey City last Treaday evening and was addressed by Drs. Curry and Rust and others. Its aim is educational and it builds schools, academies and colleges for the instruction of colored youth of both saces, many of whom afterward go forth as teachers and preachers and missionaries among their own people. The work which these two societies of Northern Methodists do, at so great cost, would not and could not be done by the Methodist Episcopal Church South, And yet the latter find fault with their Northern confrience because they do it. There is room enough for both and for more without any trenching on the other's work, if only each be actuated by the Divine Spirit and their operations be characterized by Christian couriesy and forbearance.

FOREIGN RELIGIOUS NOTES. The first Protestant church in the Tyrol was con-cr.ted on the 2d inst. at Innsbruck.

The resignation of Belgian teachers to escape ex-communication now number 2,472 out of about

twenty thousand.

The Rome correspondent of the Daily New writes:—"In obedience to the declared wishes of the Holy See St. Thomas Aquinas will henceforth supersede the Compendium of Perrone as a text book in all theological colleges under the direction of the Society of Jesuits. The change will form the subject of an inaugural address to be delivered in presence of Cardinal de Luca at the opening of the new session of the German College in Rome."

The Pope, in a letter to Mgr. de la Bouillerie, Bishop-coadjutor of Bordeaux, complimenting him on a work on St. Thomas Aquinas, thus explains his own object in enforcing St. Thomas Aquinas dectrines on all Catholic seminaries:—"In the expression of this desire we have particularly in view

also state that my intention is not to allow any one to take possession of any place if he does not acknowledge my authority."

The first of a series of monthly united meetings of English speaking congregations in Paris to promote the progress of evangelization was held on the afternoon of the 4th inst., at the Mission Hall, Auenue des Ternes. The flev. R. McCall gave an account of the operations commenced by him eight years ago, and spoke warmly of the nid rendered him by the English and American ministers, but especially by the French pastors. 50 of whom had during this year paid 1,200 visits to his 23 Paris stations. He stated that the evangelistic mission stations in this city numbered 30, and in all France between 60 and 70 nearly half or them having been opened in 1879. An account was also given of the Believille mission conducted by Miss de Broen. Nearly all the English and American ministers in Paris were present and Dr. Forbes, who presided, culogized Mr. McCall's mission as the most useful evangelistic work ever carried on here.

London World:—"An effort was made to get rid of Mr. Parnell in the land agitation last week. Cardinal Cullen's nephew. Dr. Moran, the Bishop of Ossory, issued a met d'ordre to his priests that in a land meeting to be held in Kilkenpy outsiders, meaning Mc. Parnel and his friends, were not to be invited; and they were not. The Bishop who rules in Galway, Dr. McEvilley, tried the same plan and railed. He also instructed his clergy to keep 'outsiders' at a distance. And accordingly a meeting was held at Athenry on Saturday, at which Mr. Mitchell Henry, feeling himself on his native heath, had all the talking to himself. Mr. Parnell was not there; but the autendance was small. On Sunday, in the City of the Tribes, the Gaiwegians mustered in thousands and the outsider Mr. Parnell, had his revenge in stating that his colleague in the land agitation was absent in consequence of an intimation from a 'very high authority,' meaning the Bishop."

MINISTERIAL MOVEMENTS. CONGREGATIONAL.

S. Atwood, of Salem; Rev. Burdett Hart, of New Haven, and Rev. Professor Edward B. Coe, of this city, who were spending their vacation last summer. wholly or in part, in Jefferson, N. H., preached on successive Sabbaths in the pulpit of the Methodist Church in that mountain town-the only church which was open there.

lyn, and one of Dr. Talmage's counsel in his late trial, declares that Dr. R. S. Storrs, of Brooklyn, is, above all men, the Cicero of America. In the grand old ore rotando style of eloquence he has no rival.

The Rev. H. D. Northrup, of the Fourth Congre-

gational Church of Hartford, Conn., has accepted a call to the Dwight Place Church of New Haven.
The Rev. J. R. Chaimers, of Albert Lea, Minn., accepts a call to Sioux City, Iowa.

ROMAN CATHOLIC.
It may not be generally known that Mother Scion, who founded the Sisters of Charity in America, wrote that beautiful hymn, "Jerusalem, My Happy Home."

cote that beautiful ajost Rev. Dr. McEvilly, Bishop ome."
We notice that the ajost Rev. Dr. McEvilly, Bishop We notice that the ajost Rev. Dr. McEvilly, Bishop (talway, Apostolic Administrator of Klimaeduagh of Galway, Apostolic Administrator of Kilmaed and Kilfenora and coacijutor to the Archbishe Tuam, cam pure, has gone to Tuam, accompanie

the President of St. Jarlath's College, to take up his permanent residence there as coadjutor to the venerable Archbishop of Tuam, to which position he was called by the Holy See.

Right Rev. Bishop Bergess has made the following appointments:—Rev. William Flerle, pastor of St. Thomas' Church. Ann Arbor, in place of the latt Rev. Father Van Erp, whose untimely death was reported in these columns. The Bishop has also appointed Rev. John F. Lovette pastor of the missions of Williamston, Bunker Hill and Woodhall.

The Jesuit Mission of New York and Canada has just undergone a change. The Canadian portion has been detached from New York and becomes a mission of the English Province. A Visitor from England will shortly go to Canada with Very Rev. Father Charatz, its new Superior, and make arrangements for the transfer. The new province of New York will include the missions of Maryland, Philadelphia, Washington, Boston, New York and Jersey Citv. The Very Rev. Robert W. Brady, S. J., Provincial of what was formerly the Maryland Province, and attached to Loyola College, Baltimore, will occupy the same position in the new province of New York, and will make his headquarters in this city.

The Rev. Father Strain, of Lynn, Mass., who has been in Europe for some months past, returned to the position of the latter of the province of New York, and will make his headquarters in this city.

been in Europe for some months past, returned home last week. The reverend gentleman went abroad to examine chiefly the various systems of Catholic education in the principal cities of Europe in anticipation of his miention to establish in his parish (St. Mary's) a parochial school at no distant day.

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EPISCOPALIAN.

The Rev. Dr. Samuel Haskins, of St. Mark's Church, Brooklyn, E. D., recently completed forty years' rectorship of that parish. During this long pastorate he has baptized 1,906 persons, oid and young; presented 923 persons for confirmation, married 702 couples, buried 1,971 and auded 1,61 communicants to the church, whose present membership is about four hundred.

The Rev. Herman C. Duncan, rector of Grace Church, Kansas City, Mo., denounces in a card one A. M. Parker as an impostor who is travelling around with forged letters raising money for benevolent purposes and using it of course on himself.

News has been received from the Rev. W. Allan Fair and wife of their sate arrival at Cape Palmas, Africa, as missionaries in that diocese. The Rev. John McNabb also sailed from this port recently to reinforce that mission under Bishop Pennick.

A London clergy man advises Dean Stanley, after his recent article on "Baptism," either to join the Baptists or go over to the Quakers.

The Rev. H. H. Washburne, of the Bishop Cummins Memorial Reformed Episcopal Church, Baltimore, has retired to New York to engage in secular pursuits.

The Rev. T. Bickford, a Baptist minister in Troy,

pursuits.

The Rev. T. Bickford, a Baptist minister in Troy,
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N. Y., has turned Presbyterian and been received into the latter denomination. The Rev. J. A. D. Hughes, a minister of the Protestant Episcopal Church, has also been admitted to reliowship by the Presbytery of Latagette, Mo.

Rev. W. B. Lee, of Portland, Conn., has accepted the call of the church at Yaphank, Long Island. The First Church, Yonkers, N. Y., has called the Rev. John Reid, of Hoboken, N. J.

The Rev. C. P. Murray, of Groveland, has accepted a call to Union Springs Church, N. Y.; the Rev. J. H. Nason, of East Springfield, Pa., has accepted a call to Vernon Centre, N. Y.; the Rev. F. J. Grimes goes from Kinderhoek, N. Y., to Westmoreland, N. H., and the Rev. B. G. Lewis, of Lane Seminary, to McArthur, Chio.

MAPTIST.

The Rev. Dr. Cutting, Home Mission Secretary, has resigned his position on account of failing health, and intonds to spend some time in Europe to recruit.

The Rev. J. M. Stifler, D. D., of Hamilton, N. Y., has accepted a call to the First Baptist Church of New Haven, Conn. The Rev. J. Phillips, returned missionary from India, is in Hillsdale, Mich., recruiting his health.

Dr. Isaac Westcott, who has spent fifty-two years in the Baptist ministry, principally in New York city and State, is now resting from ministerial duties on his little homestead near New Brunswick, N. J. He has baptized 1,762 persons, assisted many pastors and built six good houses of worship.

Rev. E. J. Goodspeed, D.D., of Syracuse, N. Y., has accepted the position of principal in the Benedict Institute, the South Carolina school for freedmen.

Another Freewill Baptist minister, Rev. W. Whitacre, together with his wife, has accepted the logic of events and become an out-and-out Baptist. He has unded with the church at lowe Falls, Iowa, Rev. G. J. Travis, pastor.

A Methodist minister belonging to a Southern Conterence obtained a divorce on the ground of desertion, and married again. He has now been deposed. The Methodist Episcopal Church takes the right course in refusing to tolerate a man in the minister, Rev. W. W

a sermon.

Robert Hall used to exhort his parishioners who were going up to London to "beware of the devil and Dr. Collyer in first day whom he regarded as an enemy of evangelical truth. The Dr. Collyer of our day and city, apart from his very liberal faith as a Unitarian minister,

States.

The Rev. Mr. Ambler, of Massachusetts, has accepted the call of Old Lombard Street Church in Philadelphia, which has been without a pastor for some time.
The Christian Leader says that the new revival at

Salem, under Dr. Pentecost, is literally new, and in two regards. it is to abstain from all assaults upon other faith and the believers therein. It is also to be conducted without excitement. NINETEENTH STREET SYNAGOGUE. JEWISH EDUCATION -SERMON BY REV. H. PE-

REIRA MENDES.

Rev. H. P. Mendes continued his remarks upon the important topic of "Jewish Education" before his congregation in the Nineteenth Street Synagogue yesterday. Having traced the subject from patriarchal to rabbinical ages, the reverend gentle-man stated that the rabbins regarded ten years as the age at which Mishna should be treated, at thirteen years a boy should be versed in his religious responsibilities, at fifteen he should Guemara. You see by this, said Mr. Mendes, that the Bar-Mitzva (celebration of the thirthat the Eqr-Mitzva (celebration of the thirteenth year) meant a proper religious education, and not the miserable farce to which
it has in some synagogues degenerated. Eighty
years before the Christian era education was compulsory. Oral instruction was the method in vogue,
and teachers had to be teachers and not mere lesson
hearers. Study was continued in youth, manhood
and old age; questions were proposed at the lectures
or classes, answers given, counter question met
counter answer; all was animation; the subject was
tossed like a ball, as it were, from one to another;
seeming contradictions were pointed out and reconciled by the master or by a student; the brain of
the latter was continually exercised, and he stood

counter answer; all was animation; the subject was tossed like a ball, as it were, from one to another; seeming contradictions were pointed out and reconciled by the master or by a student; the brain of the latter was continually exercised, and he stood the best chance for eminence who had the keepest intellect and the most command of logic. Answers were sometimes couched in hidden meaning, which the student had to work out by deep thought; ofttimes, too, were grand moral truths conveyed concealed in fantastic hyperbole—in incredible stories, which, taken seriously by enemies of the Talinuad, are used by them to deride that great work, when the fault hes, not with the Talinuad, but with their own want of skill to discover the rabbi's hidden lesson. And let it be added here that the education of girls was not as neglected as is commonly declared. Examples of learned ladies are well known, such as Beruria, wife of the crudite Rabbi Mcir, and when the study of Greek was at one time forbidden, because opening the doors to an anti-Jewish system of philosophy, the daughters of nearly all the great families were versed in that language.

NECESSITY FOR EARLY BELIGIOUS EDUCATION.

"The foundation of the happiness of mankind resis on the early religious education of youth." How true this is we need not pause to inquire. Without religious instincts to curb the promptings of sin the laws of the land were no prevention to him who coule by cunning infringe them with impunity. The reverend gentleman observed that by showing those present how in all ages the greatest emphasias was piaced upon the necessity of religious education he might perhaps induce in them a desire to repair whatever was wanting in their own individual cases. In addressing you for the first time in a new tenure of office, said Mr. Mendes, I feel I cannot find a better and more appropriate subject than the one upon whose importance if have so emphatically and so often insisted, and which I have so constantly essayed to impress upon you as being worth of the